

Brother Yoder, in another column, on "Fishers of Men." Read it.

Brother Furry is giving our young people some splendid instructions thru the columns of the young people's department. We trust they will profit by these helpful suggestions.

Brother Beachler preached at Miamisburg, Ohio, Sunday morning and evening last. The Dayton mission had an appointment for him Sunday afternoon, but a funeral service prevented him filling the appointment.

Brother W. A. Welty has resigned his charge at Louisville, Ohio, and on November 1, takes charge as pastor of the Lanark church. It is a large and encouraging field he has chosen for his efforts and we trust they will be richly rewarded.

We regret very much to learn that on account of ill health Sister Gibbons is compelled to give up her work in Chicago. She is a noble co-laborer in the gospel and will be greatly missed in the Chicago mission. She is now at her home in southern Kansas.

Brother Burnworth spent the greater part of a week in the congregation of which he is pastor, Glenford, Ohio, closing with communion services. Brother Mackey was present and we are in receipt of a communication from him in reference to the work at Glenford which will appear next week.

Sister Laura Robinson, Elkhorn, Ill., speaks in the highest praise of the notes on the Sunday-school lesson prepared by Brother Gillin and published weekly in the Evangelist. No doubt many others have found these notes equally helpful, and it is to be hoped that Brother Gillin will find time to continue them.

Sister Nancy Livengood, Los Angeles, California, a sister in the flesh of Mrs. Gnagey has been visiting with us for some time, and on Thursday night will leave for Elk Lick, Pa., where she expects to make her home for some time to come.

Brethren Furry and Witter and other members of the Faculty will please note what Brother Lichty says in his communication from Falls City. There are many others in the brotherhood, a great many we may say, who feel just as Brother Lichty feels. They want to hear and learn from those who are able to teach them.

We have just received a notice from Brother Marcus A. Witter of a communion to be held in the Listie congregation Saturday evening November 3. Services each night beginning October 30 till November 3. We give the notice place in this column because it will be too late to make the announcement next week.

Last week just before going to press we received a card from Sister Rensch stating that Brother Rensch was ill and in danger of an attack of typhoid fever. The entire brotherhood will be glad to learn that Brother Rensch is very much better, and the indications now are that he will be able, in a short time, to attend to his usual duties.

Brother W. H. Miller closed his work in Michigan after several years of very successful efforts in that state. He is now pastor of two strong congregations, Roann and North Manchester. We trust his labors may be equally successful with those of former congregations of which he was pastor. He is secretary of the Indiana State Mission Board, and fills that office with commendable zeal.

There is good news from Williamstown, Ohio, where Brother I. D. Bowman is conducting a revival meeting. Already three have made the good confession, but better still, the difficulties which for some time have threatened the disruption of that church, have now been satisfactorily settled, and all is peace. This is cause for rejoicing, for it means the return of the Spirit's power, united efforts and gospel results. May the Lord bless the people and keep them in perfect peace to his own honor and glory.

In another column brother S. Lichty writes of the arrival of Brother Ditch and his family at Falls City, Nebraska. Thus far the people are pleased with their new pastor, and the spirit of Brother Lichty's communication indicates that the people mean to stand by the pastor and help him in his labors. Indiana lost a good man, and Nebraska gained one, so that there is no loss to the brotherhood at large by this change, tho we trust something may be gained.

Brother Martin Shively, California, farther removed from this office than any other minister in the Brethren church has already responded to our call of a few weeks ago for the names of the officers of the state or district conferences, including those of mission boards etc. He has also sent us a revised ministerial list of that State for the coming Annual. Now let others follow his example and the matter for the Annual will be ready without further delay.

The Falls City, Nebraska, News, has the following to say of Brother Ditch's arrival at that place:

We have heard favorable comment on the initial sermons of Rev. L. W. Ditch at the Brethren church last Sunday. The church called him on his public reputation as a preacher, without any of the congregation having seen or heard him, but it is believed that no mistake was made. He goes about his duties in a quiet, unassuming manner, and convinces all of his sincerity and desire to do good. Mr. and Mrs. Ditch express themselves as favorably impressed with our city and its people, and in their behalf we extend to the family a cordial welcome. With their three sons and two daughters, they have moved into the Wilson house on north Chase street.

Brief Notes

The bar-tenders in an Illinois town are on a strike for higher wages. The saloon keepers will not agree to their demand and the strike promises to continue indefinitely. This is one strike which we would like to see continue. The wages of the bar-keepers are poor indeed. We would not do their work for ten times their wages. Yea no money could induce us to work for their pay. "For the wages of sin is death."

Two men in Missouri had a pie-eating contest and got their names in the papers. The winner is no doubt glorying over the fact that it is advertised from ocean to ocean that he can eat five pies and a quarter at one sitting. There is such a thing as being advertised to a disadvantage. It is better not to be known at all than to be known as a fool. Some boys forget this when they carry a headlight of tobacco to show off their bigness. Some people forget this when they would smash a church rather than yield a point for the sake of peace.

The mayor of Chicago has exposed the methods of a set of robbers who hung about the city hall and work all manner of schemes to defraud the employees. They loan money at exorbitant usury. They guarantee success in the civil service examinations for \$100 or more. If the candidate succeeds they get his money but if he fails they pay no forfeit. Thousands of dollars are extorted monthly from the credulous employees. The servants of the evil one are always hard task-masters. Selfishness is their master-motive. The Christians rule of love works no ill to his neighbor. Such evils as the above and all the hosts of other ills in the world would all be eradicated by the acceptance of the teaching of the gospel. We can have no higher work, no more practical reform work, than the spreading of the gospel of Christ.

A brewers trust is going to pieces because the members of it are quarreling among themselves. Some have sued the trust because they got no benefit by joining it. It is a case of "dog eat dog." Trusts organized for the purpose of money getting

merely have but that one element of cohesive power and must sooner or later disintegrate. There is no law and order in sin. It is the condition of chaos. Christianity has the bond of love and because Christians can sing "Blest be the tie that binds" they can also sing "Gates of hell can never 'gainst that church prevail. We have Christ's own promise and that cannot fail."

Information Bureau

1. If when a sinner a man made money dishonestly, is it necessary now that he is converted to repay the money thus gotten?

We cannot be conscience for another man but we cannot see how a man can be converted without desiring to make right as far as possible all the wrongs he has done. It was among the primary laws that a man should make restitution to those whom he had wronged. See Ex. 22:3-6. Can we argue that the standard for us is lower than it was for that rabble just out of Egypt over three thousand years ago?

Perhaps however the gains have been gotten in such a way that restitution cannot be made to any particular person. In such a case each one must act according to his own circumstances. The money may be consecrated to some good cause. One's conscience should not allow him to rest at ease while continuing to enjoy the fruits of sin.

2. I have a neighbor who is continually boasting of being sinless and blaming me because I do not make the same profession. Can you point me to some good scriptures to quote to her?

You might quote Paul in I Cor. 4:4 R. V. "I know nothing against myself yet am I not hereby justified," or again, Phil. 3:13, 14, or the words of James the Lord's brother, Jas. 4:2 R. V. "For in many things we all stumble." You might refer her to the humble words of Jesus himself, Matt. 19:17. You might show her the difference between being free from wilful sin, I John 3:5, and being absolutely perfect. The latter is the standard we are seeking, Matt. 5:47, but we shall need time to reach it. "Eph. 4:11-16. Do not make the mistake of going to the other extreme and say, as I heard one man say once, 'I sin every day. I cannot help but sin.' Such statements are sure to be misunderstood and do harm. We are not compelled to commit wilful sin for 'If ye live after the Spirit ye shall not fulfill the lust of the flesh.' Gal. 5:16, 17.

3. Ought one who has been guilty of a secret sin and in trying to overcome it, make public confession of it in order to obtain forgiveness?

If you have sinned against some person you should confess your sin to that person and make restitution as far as possible, but if your sin is between yourself and God alone we do not see that you could do better than confess your sin to God alone and publicly make your resolve to live better. If you go into details of your sin you advertise your methods, cause loss of confidence perhaps, and in other ways do harm. Public confession is right and essential but not the boastful recital of one's past meanness in all its details. The truly converted will be ashamed of their meanness. Get right with God and let him lead you in your further duty.

4. Where do we read about feet-washing outside of John 13?

In I Tim. 5:10.

5. Is it a duty taught in the Bible or is it simply a custom to say "amen" while another is leading in prayer?

It is not strictly commanded in the Bible yet it was plainly the custom of the apostolic church as will appear from I Cor. 14:16. It is a custom which helps to unite the hearts of all upon the petition being offered. It is sometimes a mean form but ought not to be done away with on that account. The truly earnest congregation can scarcely refrain from responding in this and similar ways. The custom ought to be more general among our churches today.